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AND

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## TO THE PATRONS OF THE GOSPEL MESSENGER.

WE beg leave to congratulate our patrons and readers on the commencement of another year of our lives and our labours. We would humbly trust that the latter have not been without interest, and, may we venture to add, without profit, to them. If they have yielded no other profit *to us*, we are content to balance the account with the *labour of love*; and have only to regret that our good wishes are, in consequence, the only surplus which we have been enabled to carry to the credit of the charitable objects to which the profits of our work (if any) are devoted. Perhaps this is a point of view in which the possible usefulness of our publication may not have occurred to some of our readers. If so, we would merely beg for it a moment's consideration. The sagacious Dr. Franklin was accustomed to lend his money to deserving and necessitous persons, on the condition that they should repay it, whenever able, by transferring it, on the same terms, to others in a similar situation, which he shrewdly said, was an ingenious way of doing much good with a little money. We are willing to flatter ourselves that our plan has improved on this good example; for we render to our subscribers, in the first place, as we humbly hope, an equivalent for their money, and in the second place, we promise to devote the same, after merely paying the cost of publication, to the promotion of Christianity by means of missions within our own State. In addition to which, we may be pardoned for saying, our publication is instrumental of furthering the same cause, by carrying on its pages the truths of the gospel, with its admonitions and consolations, to the eyes and ears, and, with the blessing of God's holy spirit, we trust, to the hearts, of many, both among those who have, and those who have not, other and perhaps better means of Christian instruction. To both, we would hope, our work may be useful, as a *Gospel Messenger*, in "stirring up their pure minds by way of remembrance;" and as we have at all times endeavoured to keep in view, and to fulfil, according to our ability, our duty as such, by aiming to set before our readers the sum and substance of Christian doctrine and duty, and for that purpose bringing forth out of our treasures things new and old, so we would now beg leave more particularly to invite their attention to one precept, the more general practice of which would have a beneficial effect upon our *editorial affairs*. "To do good, and to *communicate* forget not." We have hinted at one mode of doing good, the praise of which we cheerfully accord to our *subscribers*. We have only further to express the wish that they would *communicate* the same method to the considerable number of the members of our Church, who are as yet our *non-subscribers*. We trust they are all resolved to begin the new year with some good work which they have heretofore *neglected*, and we would humbly presume, with all modesty, but with all sincerity and earnestness, to recommend to them *this good work*, as one clearly coming under that category. We are not guilty of

self-praise in suggesting that the copious ecclesiastical intelligence, and the various extracts from rare and valuable writers, of which the 'Gospel Messenger' is the vehicle, might be supposed to render it an acceptable visiter with *all* who take an interest in the affairs or the principles of the Church of which we are joint members; and afford an useful means of inspiring a similar interest in the minds of the young, whom, we cannot doubt, their Christian guardians desire to bring up to love and venerate the Church of their fathers. We beg leave to state that, with this view, many copies are distributed *gratuitously*, and more would be, did justice to our publisher, or an enlarged list of subscribers, allow us that desirable liberty. As it is, we have done what we could; and while we return our grateful acknowledgements to our friends and brethren who have helped us hitherto, and beg them not to be weary in well-doing, we would further crave their kind offices to enable us to do something more, by a good word in season to such as haply may not yet have duly considered our claims to their patronage, or been made sensible of our need of it. Without some additional help, we are constrained to say, we have fears that our work will not reach its decade.

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REVIEW.

*A Dissertation on the Sabbath, in which the nature of the Institution, and the obligations of its observance are stated and illustrated; by the Rev. John Macbeth, A. M. Glasgow, 1823.*

*A Treatise on the Sabbath, or Illustrations of the origin, obligations, &c. of that holy day; by the Rev. John Glen. Edinburgh, 1822.*

*Sermons preached at the Temple Church (two on the Sabbath) by the Rev. Andrew Irvine. 1829.*

(Concluded from Vol. 8, page 362.) 353.

But we are told that, if "the Sabbath" was intended for all men, then Saturday, not Sunday is the right day. First, it is said, in the beginning, God sanctified the seventh day. True, but how do you prove that the seventh day was Saturday. If the creation commenced on Monday, Sunday would be the seventh day. Some writers have maintained that such was the fact, that the original Sabbath was Sunday, and was changed to Saturday by divine authority in the time of the Jews, in reference to their having been delivered from the Egyptian bondage on the latter day. We shall not stop at present to examine what they allege in proof of this early change. But to say that the original sabbath was Saturday, is an assertion which remains to be proved. It is a mere assumption, on which no conclusion can be correctly based. And even admitting it, to make the argument complete, it would be necessary to shew that in this particular, viz. the specific day, the institution was *unalterable*. Cannot the divine institutor modify his own regulations, according to his good pleasure? If to commemorate the creation he selected Saturday, to commemorate the new creation the resurrection of the redeemer, he might supersede that day by Sunday.

Secondly, we are told that Saturday is the day specified in the fourth commandment. Now we may notice in the very terms of



this commandment that, the particular day is not of the essence, but is only a circumstantial of the institution, for we read, "remember the Sabbath day to keep it holy—the Lord blessed the Sabbath day and hallowed it." In the Prayer Book translation, the words are "the Lord blessed the seventh day," &c. but in the correct translation of our common Bibles, the word is not seventh but Sabbath. We do not, however, insist on this point, and it is not necessary, for it is a sufficient reply, that while a Sabbath, that is a day of holy rest remains unabolished, the Jewish day is put aside by the same divine authority on which the whole institution rests.

From this negative view of the subject, from detecting the fallacies thrown in our way, we pass to shew that Sunday is the proper Christian Sabbath. We rest this fact on the *example* of the primitive Church, whose regulations were derived from the highest authority, from Christ himself, and from the Apostles who had the mind of Christ. Did the Father sanctify the Sabbath at the creation by observing it himself? In like manner the Son sanctified the first day of the week, after his resurrection, by his presence in the devout assembly of his disciples: "the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them and saith unto them—peace be unto you." On the next ensuing first day of the week, "again his disciples were within, then came Jesus, the doors being shut, and stood in the midst, and said—peace be unto you."\*

After his ascension, the Apostles were the divinely designated governors of the Church, and who can doubt that it was by their direction, that the first day of the week was appropriated to sacred purposes. Do you ask the evidence that it was so? We refer you to the first Sunday after the resurrection of their Lord, when we find their first religious assembly, to the second after the resurrection the next following Sunday, when we again find them assembled for religious worship and instruction, to that first day of the week when they were all with one accord in one place, and the Holy Ghost as tongues of fire sat on each of them; to the occasion when St. Paul preached at Philippi, when the disciples had come together to break bread, that is to partake of the Lord's Supper, and this day also was the first day of the week—to the precept of St. Paul "upon the first day of the week let every one of you lay by him in store," which evidently shews that this day was sacredly marked by them, and finally to the remark of the Apostle John "I was in the spirit on the Lord's day," implying that the day of the resurrection from an early date called the Lord's day, was specially regarded by him as appropriate to devout meditation. Now whatever obscurity might hang over these texts of scripture, and however liable they might be to a cavil, if they stood by themselves,

\* His five appearances: 1st. to Mary Magdalene, 2d. to the other Mary, 3d. to two Disciples, 4th, to St. Peter, 5th, to the Apostles assembled, were all (says the Pros. Epis. April, 1831) on the first Sunday after the Resurrection. His appearance to Thomas was on the second Sunday after the same event.

their sense is fixed beyond all dispute by the testimony of ecclesiastical history. We value this history, not as an independent authority, but as an interpreter of scripture, as shedding light on what might otherwise be less clear, and as settling questions as to the customs of the primitive Church, which might otherwise remain open or doubtful. Now we believe it will not be disputed, and if it were we might quote father after father,\* to shew, that from the days of the Apostles, the first day of the week as their holy day was substituted for the seventh, and that while the latter retained the name of Sabbath and gradually was disused, the former was called, as St. John calls it, "the Lord's day," and in a short time was exclusively, and generally observed by those who professed themselves to be Christians.

This custom had its origin, we can scarce forbear thinking, remarks Stackhouse, in "one of these precepts which our blessed Saviour, after his resurrection, or at least the Holy Ghost after his descent, left in the hands of the Apostles, according to that known maxim of St Austin, that what is held, and always was held by the Universal Church, and was never instituted by any council, is rightly believed to have been delivered by apostolic authority."

The change of the Sabbatical day, like the change of circumcision for baptism, and like the change of the Jewish priesthood, high priest, priest and levites for the Christian priesthood bishop, presbyters and deacons, is thus seen to be authorized not, by a direct precept but by fair inference from texts or facts stated in scripture which texts are cleared of all ambiguity by the testimony of the fathers, as to the received principles, and practice of the primitive Church.

There are several intimations in the Old Testament, that this change of the Sabbatical day would take place. Having passed through the Red Sea and escaped from Pharaoh, the Israelites encamped at Elim. They must have set out from Elim on Saturday, for that evening the manna was first given, and it continued to be given for five following evenings, that is until Thursday evening, Friday evening it was not given, for the Lord designed to teach them that now the Sabbath was begun. Counting back six days

\* In the first century Ignatius says, "let us no more sabbatize, but let us keep the Lord's day, on which our life arose."

In the second century, Justin Martyn says: "upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the Apostles and Prophets are read. That being the day in which God set himself to work upon the dark void, and in which Jesus Christ, our Saviour, rose again from the dead."

Ireneas says: "on the Lord's day every one of us Christians keep the Sabbath."

Dionysius: "to-day we celebrate the Lord's day when we read your Epistle to us."

Tertullian speaks of the Lord's day as a Christian solemnity. In the fifth century Sozomin says: "at Constantinople, and almost every where Christians assembled on the first day of the week."

Petavius says: "but one Lord's day was observed in the earliest times of the Church."

\* *Reeve's Apologies of the Fathers, and Lardner's Credibility.*

*Our Saviour, Jesus Christ, the original  
founder of Sabbath and  
Christianity.*



from this commemoration of the Sabbath, according to the Jewish mode of computation, making the day to commence at even (and not in the morning as with us) brings us to the day on which they began the journey from Elim. That day then must have been the seventh day of the week, or Saturday. How will you explain that the Jews would have thus profaned the Sabbath, or that the Almighty would have permitted this proceeding on the part of a people then acting with his sanction, indeed, under his immediate direction? The true explanation appears to be, that the original Sabbath day was not Saturday. If it was some other day, then the Jews journeying on Saturday ceases to surprize us, but if the original Sabbath day was Saturday, their palpable profanation of it on this memorable occasion is utterly unaccountable. The searchers into Scripture have concluded, therefore, and it must be admitted with much reason, that Saturday was not the Sabbathical day, *until* this period when it was substituted for the original day in reference to the fact that on this day of the week, Israel now safe from Egypt took up their march for the promised land. And they think this view of the subject is corroborated by the remark: "remember that thou wast a servant in the land of Egypt, and that the Lord, thy God, brought thee out thence through a mighty hand, and by a stretched out arm: *therefore*, the Lord, thy God, commanded thee to keep the Sabbath day," that is, this particular day. Some other day might be an appropriate memorial of the creation, but this very day of leaving Elim was the appropriate one for commemorating your national deliverance. If then, the particular day was once changed, it might again be changed, and indeed, a change was to be expected if there was as good reason for it as in the first instance. If God, he alone, could change the day in accommodation to the greater benefit of the Jews, we are prepared to expect a change under the Christian dispensation, if any great event connected therewith should seem to call for it. Let us not be misunderstood. It is not said that the particulars we have mentioned go to shew that the first day of the week is substituted for the seventh. We *prove* that in another way. But we do say, that there is much probability to sustain the opinion that the day of the Jewish Sabbath was not the original day, that in Jewish times the day was changed, and therefore, that a second change ought not to surprize us, indeed, that one change is to be regarded as an intimation that the divine institutor might change it again, that while he preserved perpetually the substance of the institution, that is the religious appropriation of a seventh part of time, he might for the greater efficacy of it alter the particular day.

Of the preference due to the first day, and indeed, of the rank destined for it above all time, there is a plain intimation in the 118th psalm: it is reasonably supposed that the psalmist is speaking of the Messiah when he says, "I shall not die but live," that is rise from the dead. "The Lord hath chastened me sore, but he hath not given me ever unto death. Thou hast heard me and art become my salvation. The stone which the builders refused is become the

*The stone which the builders refused is become the*  
*chief corner stone of the Church.*

head stone in the corner." Here his triumphant resurrection is supposed to be referred to. And in the following passage the day of that glorious event—"This is the day which the Lord hath made, we will rejoice and be glad in it." Does not the prophet here anticipate the result of the resurrection, that thenceforth and forever, the day of it would be sacred to religious gladness and gratitude, that it would be regarded by the people of God as the day for which all other days were made, the best of the seven? "This is the day which the Lord hath made." When and where was the Jewish Sabbath thus honored by divine inspiration! Now the prediction being explained by the fulfilment, we perceive that the psalmist here asserts the superiority of the Sunday over Saturday. X

To the remark of St. Paul, "Let no man, therefore, judge you in respect of the Sabbath days," we have referred, as evidence that the Jewish Sabbath was not binding on the Christian. But are we to suppose that under the Christian dispensation, there is no divinely appointed Sabbath, that an institution so obviously useful, and indeed, necessary, for unless there be a stated time for religious duties most men would neglect them, an institution found by experience so valuable to the Jewish people, that such an institution would have been suffered to become extinct? The supposition is inadmissible.

May not, then, the remarks above of St. Paul be considered as alluding to the change of the Sabbath day, in virtue of which change the Jewish Sabbath was no longer binding, being superseded by the Christian. It is well known that in those early ages there were persons who held that the ceremonial law was not abrogated, that its rites were to be added to such as Christ had instituted, and strictly complied with by his disciples. The Apostles gave a contrary decision, and consistently therewith St. Paul in the text before us, declares the old Sabbath day is done away, and leaves us to infer that the first day of the week has taken its place, and that that only is obligatory in these latter days.

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*Address on the Anniversary of the Protestant Episcopal Juvenile Missionary Society, November 10, 1831.*

It is said, when the Apostle John, the disciple whom Jesus loved, was advanced in life, he would gather the young together, and being perhaps, too feeble to instruct them by a long discourse, would content himself with saying, "little children love one another." Is not this, indeed, one of the great lessons of the gospel? This is the lesson impressively inculcated by the "Juvenile Missionary Society." But it inculcates the other great lesson of the gospel also, viz. the love of God. It is an institution sacred to the divine honour and human happiness. It teaches your children that to promote the glory of their heavenly father, and the welfare of their fellow men is their bounden duty and service. It is for the better fulfillment of these purposes, that they are invited to associate, to unite their prayers and their efforts to place their alms in a common treasury, which supplied from many sources may thus be filled, and capable of wide spreading usefulness. The Christian community to whom the reli-

X *Levi XXIII. 15 & Patrick's Commentary on it, also  
Varians 407.*



gious and moral improvement of the rising generation can never be a matter of indifference, but more especially the guardians of the young, parents, sponsors, and Sunday School Teachers, are deeply interested in the success of Societies of this pious and benevolent character. You wish your child to love God and his neighbour. You will teach him that these are duties set forth in the word of God, that to neglect them is to expose himself to the displeasure of the Almighty; that to fulfill them, is to secure the delightful approbation of conscience, and the favour of God, whose providence can protect and bless him in life, whose grace can comfort him, and prepare him for everlasting glory, whose final judgment on the pious and benevolent, will be "well done good and faithful servant enter thou into the joy of thy Lord." But good lessons too often fail, and especially is failure to be expected, if they are not enforced by *example*. A child at a very early age, can discern the inconsistency between counsel and conduct, and will almost of course follow the evil example, rather than the holy precept. Be it your care then, religious instructors to "let your light so shine before the young, that they may see your good works and glorify your father in heaven."

"The voice is but an instrument

"On which a man may play what tune he pleases

"In the deed, the unequivocal authentic deed

"We found sound argument, we read the heart."

To precept, and example, discipline must be added. In the two former, there is no reason to believe Eli was deficient. But this was his fault. "His sons made themselves vile, and he *restrained them not*." By suitable rewards and punishments, strictly enforced, the good child must be encouraged to persevere, and the wicked one checked, and induced to alter his course.

It is, in this way, that good habits are formed and cherished, while evil habits are prevented, or nipped at once. Perhaps your son refuses to reverence the Lord's day. You have shewn him the "law of God," and the consequences of offending an Almighty Providence and an eternal judge. You have exhibited in your person a good example in this respect. But he persists in profaning the holy day. The inward man, God only can control. But the outward conduct at least you may regulate. His attendance on public worship, his presence at home in the intervals, his abstaining from secular occupation and amusement, you may, and ought to, insist upon. Does not the commandment of God so teach.— "Thou shalt do no manner of work." *Thou and thy son and thy daughter, thy man-servant, and thy maid-servant.*" The responsibility of the head of a family extends to the conduct of those under his authority. Take another example. You observe, with deep sorrow, the want of piety in your child. You persevere in counselling him and praying for his conversion. The grace of God alone can change his heart. Shall you, therefore, permit him to indulge in impious language and demeanor? External reverence for God, your father and his father, your redeemer and his redeem-

er, you can and ought to exact from him. Let him never with impunity take in vain the name of the Lord. And so as to his moral duties. You cannot make him *in heart*, honour his father and mother, but you can by a wise discipline compel him to be decorous in deportment, and in address to all men, but especially to his superiors. In this way, you place a degree of restraint on bad principles and feelings, which are always strengthened by indulgence. Theft has its origin in covetousness. A man first covets and then robs. You cannot prevent the root of the evil which is hidden in the heart. But you can by the fear of punishment prevent the shooting up of the bitter plant. The divine laws, as is evident from the eighth commandment compared with the tenth, relate both to the outward and the inward man. It is the part of a wise human governor to guard those laws which he can guard, those which relate to the conduct. Common sense, experience, and the divine wisdom inculcate that the directors of the young must not neglect the use of discipline. The counsel of the inspired Solomon is decisive of the obligation, and the utility of this instrument of religious and moral improvement: "*train up a child in the way he should go—and when he is old, he will not depart from it.*"

It has been thought, and the experiment thus far is favourable, that education may be commenced at a much earlier period of life, than has hitherto been usual. By education, I understand not merely the discipline of the mind, but of the affections, and the bodily powers also. That branch which relates to the affections, in an especial manner, belongs to the Ministers of the Church, to Parents, Sponsors and Sunday School Teachers. The Clergy are divinely appointed, for this very thing, to take care of the soul, not that of the adult only, but of the infant also. The great head of the Church, our Lord Jesus Christ said to his Apostle, and through him to his Ministers in every age "lovest thou me, feed my lambs." Parents are divinely commissioned in relation to the same important matters: "ye fathers provoke not your children to wrath," (that is, be tender, so as to give full efficacy to your admonitions) but bring them up in the nurture and admonition of the Lord." Sponsors and Sunday School Teachers, of their own free will have undertaken to feed the young with the bread of life, and to them the Almighty impliedly says, "take this child and nurse it for me, and I will give thee thy wages." In this interesting and important work of religious education, the Society whose anniversary we are now commemorating is a valuable auxiliary. It teaches by precept and by example. It rebukes carelessness as to the soul, and selfishness. It is an incentive to piety and benevolence. It accustoms the young "to do good, and to communicate." Its instructions impressively imparted are: love God and love your neighbours: endeavour to promote his glory on earth by bringing men to the knowledge and obedience of the gospel. Seek the welfare both for time and eternity; the best welfare the spiritual welfare of your fellow men. These important lessons are taught not merely by words, but by signs. The very act of carrying in their contributions



monthly is instructive and inviting. Its instructions are *enforced*, by the examples of many persons, even of all the members of the Society united for the fulfilling of those instructions—for cultivating piety and charity. The discipline of the Society consists in its rules, whereby its members are required to deny themselves, and to be bountiful. This, brethren, is the leading excellence of our Society, its co-operation with the religious instructor—its influence on the hearts and lives of its members. We do not overlook the good it may minister to its pensioners.

Consider the millions in our own country, to say nothing of the uncounted millions in other lands, who are yet to be brought to know and serve God, the Father, the Son, and the Holy Ghost. Consider what has been done in the most important work, which can be committed to mortals, the evangelizing of their fellow-men, by societies similar to ours. Consider the effect of example, and what would be the result if all christendom, not as heretofore grown men only—not as subsequently grown women also; but all who profess and call themselves Christians, of every age, children as well as adults were united, as one man, in systematic efforts to propagate religious truth. How immense the revenue which mite Societies in the aggregate exhibit, and how great will be the increase when these mite Societies embody all the baptized in the world!

The gospel is to be propagated by *means*. God has so ordained. How can the Heathen hear without a preacher, and how can he preach except he be sent. And who ought to provide for his being sent (for they that preach the gospel ought to live by the gospel) but the Church—the family of believers—the common body of Christians—the young and the old members?

The usefulness of Missionary Societies, both at home and abroad, in proportion to the liberality with which they are sustained is too obvious to need being insisted on. It has been satisfactorily pointed out on former anniversaries. My aim has been to recommend this Society, not so much from the good it has done, and may do (in greater measure as it shall be patronized) to the ignorant and irreligious objects of its bounty, but from its beneficial influence on the hearts of its members—your own, beloved children.

[After briefly expounding Acts, xvi 9. 10. (which part of the Address was not written out) and putting questions to the children, such as—who was St. Paul?—what is the meaning of “being converted”?—by what means was St. Paul converted?—what is a missionary?—what is a missionary society? &c. the conclusion was as follows.]

I have told you what a Missionary Society is; and the uses of it; and that a *Juvenile* Missionary Society is right: that it is your duty, if your parents consent, to join it. You pray every day, “Our Father,” &c. “Thy kingdom come,” that is Christ’s kingdom, may it come or spread over the whole world. Do you really wish this? Then you will help the cause. How?—the same way that your elders do—by a society.

"It is more blessed to give than to receive." Do not you know this? When you have made a present, and find how happy the person is you gave it to, have you not more joy than if you had spent it for some toy, or for your own pleasure? So when you hear or read the report of this Society you will be gratified.

Should you live to manhood, and perhaps visit the place where your missionaries have been, or hear some poor person of this Church\* say, if it had not been for that Society I would never have known the gospel—my children would never have been christened, and in the Sunday School—and remember that you were one of the Society which did all this good and ministered all this consolation and joy, will not the recollection be sweet to the soul?

You must die, You may very soon. On the last bed, when you are thinking of the manner in which you employed your time, your thoughts, and your money, you will remember many things that you will wish had not been; but you will not be sad that you had remembered your Creator—that you had remembered your poor brethren—that you had done something to promote the glory of God and the everlasting good of mankind;—you will not be sorry that you were a member of the "Juvenile Missionary Society."

#### ON SECTARIANISM.

It is too much the case in all ages of the world, that while men talk much of their religion and take great pains to convince those around them of their zeal and anxiety, they are apt to neglect its true spirit and design. The present day, as we see and know, is one of very prevailing excitement, and apparent anxiety on this momentous subject, and while we ought by no means to question the motives and the piety of others, it would be easy to show that much of the eagerness which is manifested arises rather from a sectarian desire to enlarge a particular class or congregation, than to advance general and simple Christianity. This fact is demonstrated by the various and persevering efforts that are daily made to draw one way or another those who are settled in their attachments. We very frequently find that with some the opinion actually prevails, that there can be no piety where there is any variance from the modes adopted by themselves. And it is a truth, that no small number may see almost daily demonstrated, that even in those who belong ostensibly to the same communion and recognize the same creeds and confessions, there is an effort that savours more of party, than of the spirit of gentleness and meekness which belongs to the true disciples of Christ. To every calmly reflecting mind it will be obvious that this party feeling is the main-spring of no small number of the efforts which are put forth. With those who are actuated by this feeling there will be a continued stretch of invention to put forth a scheme that must be adopted in order to convince the world of their extraordinary piety. And such is

\* St. Stephen's is a missionary Church.



the tendency of the human mind, that without care, these schemes are regarded as constituting the *main proof* of prevalent holiness, and very many, it is to be feared, forget in their ardour of prosecution, the real spirit by which they should be actuated. This was precisely the case with the pharisees and the hypocrites, that our Redeemer censured so severely. They made great exertions to show their invention of plans which were made indispensable as evidences of holiness. There was literally a strife between them, though of the same sect, who should be the author of most testimonials of zeal. If one made his phylactery broad, another made his still wider, that he might be distinguished for a larger affection for the law of Moses. If *one* neglected the use of oil for personal cleanliness in a time of fasting, *another* would go further by adding to that negligence the omission of washing his face even with water, and a *third* would take another step and to show *his* superiority to both, would assume the most artful and fixed grimace of a sad countenance, and put on the most slovenly appearance, in order to *appear unto men to fast*. And yet all these would indulge in the bitterest severities against their brethren even, and what is still more they would not raise a finger to relieve a sufferer, if he did not come up precisely to their standard of sanctity and the full adoption of their measures. Our divine master discouraged all such ostentatious exhibitions of sanctity. While he was himself scrupulously attentive to the demands of the visible Church, and made it the duty of those who believe in him also to be so, he exhorted and enjoined them not to lose sight of the true object of religious observances—the improvement of the heart and temper. In a time of fasting he enjoins them to *anoint the head and wash the face*, which means that we should not attempt to make men believe we are very devout, by assuming the airs and dress of peculiar sanctity. He would have us appear as we ordinarily do—be as attentive to personal neatness and attire, and circumspect, simple, and uniform in all our deportment as on other occasions. The spirit of his religion is a spirit of meekness, not of ostentation and mere show or profession—a principle of uniform influence, not of occasional application. While we are to maintain a grave and dignified air and deportment; on all occasions never losing sight of what is becoming our years, our station and condition of life, there is nothing in the Christian cause that should render us enemies to cheerfulness and all the kind charities of social intercourse. He who really takes delight in the service of religion, while he will avoid all unbecoming levity, will show his enjoyment in the benevolent beamings of his face, his tones, and actions. Even when his mind is occupied with the most humbling considerations of his faith, he will not *disfigure his face* that he may wear the appearance of fasting and sanctity. It is enough for him that he *feels* the importance of what he is about, and he entertains no concern as to what others will think respecting him. Honest and sincere in his regard for the principles he has embraced, he has no cares about assuming what might impose upon the credulity of those around him. He

who *sees in secret* is the chief being to whom he refers for a just estimate of his character, and, therefore, when he prays, or fasts, or does his alms, he does all under a sense of the inspection and presence of his Judge.—*Auburn Gos. Mess.*

#### COMMISSION TO THE MINISTRY.

When I revolve in my thoughts the various disorders and distractions which I have seen in my own country, within the compass of my own life, arising from the irregular zeal of self-constituted teachers of religion; when I reflect how the unity of the Church hath been torn, groundless scruples and melancholy tempers driven to insanity; how the simplicity of the vulgar hath been first abused, and their principles in the end unsettled; when I recollect, how eminently the State hath been lately endangered, and the protestant cause disgraced by a combination of wild fanatics, pretending to associate for the preservation of the reformed religion; when I consider how by these scandals, the true religion hath itself been brought into discredit; how it hath been injured, by attempts to inflame devotion on the one hand, and by theories, fabricated to reduce the mystery of its doctrines on the other; when I consider, that the root of all these evils hath been, the prevalency of a principle, of which you seem disposed to be an advocate; that every man who hath credit enough to collect a congregation, hath a right to propagate his own opinions; I am inclined to be jealous of a principle, which hath proved, I had almost said, so ruinous; and I lean the more to the opinion, that the commission of a ministry, perpetuated by regular succession, is something more than a dream of cloistered gownmen, or a tale imposed upon the vulgar, to serve the ends of avarice and ambition. For whatever confusion human folly may admit, a divine institution must have within itself a provision for harmony and order; and, upon these principles, though I wish that all indulgence should be shewn to tender consciences, and will ever be an advocate for the largest toleration that may be consistent with political wisdom, being indeed persuaded, that the restraints of human laws must be used with the greatest gentleness and moderation, to be rendered means of strengthening the bands of Christian peace and amity; yet I could wish to plant a principle of severe restraint, in the consciences of men: I could wish, that the importance of the ministerial office were considered; that the practice of antiquity were regarded; and that it might not seem a matter of perfect indifference to the laity.—*Bishop Horsely.*

#### ON THE TRINITY.

*From Bishop Van Mildert's Sermons.*

Sometimes the doctrines (of the Trinity) is set at nought, because it is a *mystery*; and it has been said, where mystery begins religion ends. No sophism can be more destitute of foundation. Religion begins with mystery, nor is it possible that mystery should be excluded from it. The Divine nature is, and cannot but be to us a mystery. Our own nature compounded as it is of spiritual and corporeal



faculties, is also a mystery. The whole course of nature is a mystery. So is the divine government of the world, baffling continually the profoundest calculations of human wisdom. Shall we, then, wonder if the mode of being peculiar to the "God invisible and immortal" be beyond the grasp of our apprehension? Shall we expect that while we are in this earthly tabernacle, such a subject may be brought down to the level of our capacities; and that though in almost every thing else we "see through a glass darkly," we should be permitted to see "face to face" the glories of the Almighty, and to "know Him even as we are known?" Surely this is to forget the distance between things finite and infinite, between heaven and earth, between matter and spirit, between things temporal and things eternal.

But again it is urged, that a mystery when revealed should cease to be a mystery; otherwise, it is in effect, no revelation. This also is a mere strife of words. A mystery is any thing hidden from human observation, any thing imperceptible to human faculties, any thing unattainable by human research. Whatever relates to the essence of the divine nature is of this description. But though the subject of the thing revealed be mysterious, the evidence by which it is made known may be such as to command our assent: and though the mystery revealed be still a mystery, it may be received without any impeachment of our understandings. To a man born blind, every thing to him invisible is a mystery. But does he act contrary to reason in trusting to the testimony of others respecting objects which he cannot himself discern? Though unable to walk "by sight," may he not walk "by faith"? And why may not we do the same with respect to things indiscernible or incomprehensible by our natural faculties? Faith in God is our proper guide in the one case, as faith in man is in the other. In both, though the subject be hidden from our view, enough may be known to certify every reasonable inquirer of its reality and its truth.

But, continues the objector, the doctrine is contradictory in itself, involving propositions destructive of each other, and which, therefore, reason cannot but reject. Here again we have to complain of disingenuous misrepresentation. It is assumed that what we affirm of the distinct personality of the Godhead, we affirm also of its indivisible substance; a view of the doctrine, not only virtually, but expressly, disclaimed in that very creed which our adversaries most vehemently assail. The Trinitarian believes the Godhead to be capable of distinction in one respect, though incapable of it in another; "neither confounding the persons, nor dividing the substance." In this consists the essential peculiarity of the doctrine: and whatever difficulty it may present to our apprehensions, it involves no contradiction in terms. Any further insight into the doctrine will be sought in vain. We profess no more than to receive it as revealed in scripture; and we rely on the authority that reveals it, for our assurance that no doctrine issuing from that authority can be chargeable with any thing inconsistent in itself, or repugnant to its own declarations.

## ON SUNDAY MAILS.

The following (says the 'Washington Theological Repertory') has been handed us for publication. We give it a place, not only on account of the undoubted importance of the subject which it discusses, but because it is briefly, ably, and dispassionately written, and is well calculated, as far as it goes, to settle a question, which, while unsettled, *must* produce disturbance; and respecting which, it is believed, people of candid minds and correct principles, in this region, still entertain a difference of opinion.

*To the People of the United States.*

The post office law, which is the subject of the following remarks, was passed on the 30th of April, 1810, in prospect of a war with England. Several petitions for its repeal were presented to Congress in 1811, but the state of our foreign relations prevented any general expression of public disapprobation at that time. *It is the only law ever passed by any Legislature in this country, which goes to destroy, or weaken, the moral power of the Sabbath.* Probably every State in the Union, certainly twenty-three of them, have, by law, enforced or encouraged its observance. We passed through the revolutionary war without any such law. The mail was then carried, and the post-offices opened, *only* six days in the week. In any extraordinary emergency an express was sent on the Sabbath. The *necessity* of the law may be judged of by these facts.

In a republic like ours, the sovereignty is in the people, and the rulers are their agents. The will of the people ought to control the measures of the government. But this *will*, in order to have its proper effect, must be known. Hence it has always been deemed proper for the people to express their opinions freely on public measures, not only in their daily intercourse with each other, but directly to their rulers. This right, arising out of the very nature of our government, extends to men of every variety of opinions. It is admitted by all, that the right of petitioning the government, is not confined to those who possess religious or moral principle.—Nor has it ever been *proved*, that piety deprives any man of this right. But it has of late been taken for granted that it does. For those, who are entitled to all the rights and immunities of American citizens, can certainly exercise those rights, without being justly denounced as *intermeddling bigots*. A man in order to become an *intermeddler*, must meddle with affairs which do not belong to him. An attempt to prevent one class of citizens from expressing their opinions on public measures, by loading them with opprobrious epithets, is an attack on the freedom of speech and opinion; for on most men, scornful and odious names exert a power which is not found in the fire or the bayonet.

The *moral* right of every citizen, to exercise those civil and political rights which he possesses in common with others, must be decided at the bar of his own conscience. It is a matter, in which others have no right to interfere. No man can prescribe my course



of duty, in relation to the exercise of my acknowledged rights, without *intermeddling* with other men's concerns.

It is not my purpose to establish the divine appointment, and perpetual obligation of the Christian Sabbath. Those who are desirous of seeing these points argued in a masterly manner, are referred to a little work on the Sabbath by the Rev. Dr. Humphrey, which I would recommend to the perusal of every Christian and every friend of his country. It is sufficient for *me* to reason with every one *on his own principles*.

1. Our government recognizes either the truth, or the falsehood, of Christianity. There is no alternative here. No government could possibly exist without deciding practically the great question, whether Christianity is a true or a false religion. The requirement of an oath in the officers of government, and in the administration of the laws, assumes that there is a God, in opposition to the creed of the Atheist. The use of the bible in administering the oath, implies a belief that it is true, in opposition to infidels of every description. The use of the *whole* bible decides the question between the Jew and the Christian, in favour of the latter. Now, would any government appeal to a God which it did not believe to exist, and enforce the obligations of an oath by a book which it did not acknowledge to be true? Would a public profession of hypocrisy increase the fidelity of an officer, or the credibility of a witness?

2. The question whether there is a Christian Sabbath, or not, is one which it is impossible, in the nature of things, for our government to leave undecided. If the executive, legislative, and judicial departments, suspend public business one day in seven, they decide in favour of a weekly Sabbath. If they are engaged in public business every day alike, they decide that there is no Sabbath. There can be no neutrality here. The government cannot exist one month, without deciding practically and fully, the great question, whether there is a Sabbath, or not; and whether the first, seventh, or some other day in the week, is the Sabbath. The decision of this question is necessarily involved in the very existence of our government.

3. Accordingly, we find that it has been actually decided from the commencement of our national existence. The first day of the week has been uniformly observed as a day of rest, in every department of our government. The president of the United States, and the heads of the several departments, with their clerks and agents, turn aside from the public business on that day. Both houses of Congress suspend their sessions, and appoint a chaplain to preach the gospel to them on the first day of the week. The judiciary too, in all its branches, observes the same as a day of rest.

These remarks are as applicable to the several State governments as to that of the Union. They have all decided that there is a God—that the bible is a true revelation of his will—and that the first day of the week is to be observed as a day of rest. Thus they have decided the grand question, against the Atheist, the Deist, the

Mahometan, the Jew, the Sabbatarian, and the Nothingarian—in favour of the Christian. They were compelled, from the very nature of the case, to decide it one way or the other; and if the Christian religion is true, their decision is according to truth and wisdom.

Let us now turn to the case before us. Congress have passed a law, *requiring* the transaction of public business in the post-office department, *every day in the week*. We petition them to repeal this law. Now, is it not evident to any person who can put two ideas together, that we do not ask them to settle any religious principle? We have seen that the principle has been settled from the very origin of our government, and that Congress sanctions it every week. It is preposterous, therefore, to pretend, that the repeal of the law, involves the decision of any religious question, or has the most remote tendency to unite Church and State. No man of common intelligence, who is acquainted with the facts of the case, can oppose it on this ground. The only principle in question, arises, not out of the repeal, but out of the enactment of the present law, by which Congress have undertaken, by their own act, to abolish the Sabbath, in opposition to the uniform decisions of the General and State governments.

But there is another aspect in which this subject presents itself. Does not the prosperity of this nation require the most rapid diffusion of intelligence; and would it not, therefore, be *inexpedient* to repeal the present law? This is a fair question; but it embraces more than some good people seem to be aware. It is manifest that the question of expediency never can arise, except on the assumption that the sanctification of one day in seven is not of divine authority. For it is not to be supposed, that any man can be so inconsistent as to believe that one day in the week is appointed by Infinite Wisdom as a day of holy rest; and then turn about and contend that it is *expedient* to violate the law of God! We cannot for a moment believe that, in the view of any human being, the wise Ruler of the Universe has given us a law, which a regard to our highest happiness compels us to disobey!

The expediency of the present law, then, is to be advocated by such persons *only*, as do not believe in the existence of any Sabbath at all. But consistency in them requires the application of the same rule of expediency to every department of our government. If there is no Sabbath by divine appointment in the post-office, how happens it that there is one by human appointment, in every other department? By what rule of expediency do the executive, legislative, and judicial departments neglect the people's business one day in seven, and thus waste, annually, several millions of the people's money? Expediency requires that this same holy day, which is thus wasting our substance, paralyzing the arm of government, and forming an alliance between Church and State, should be banished, not from the post-office only, but from the president's house, the halls of Congress, and the courts of justice. I do not say the friends of the law contemplate this entire and universal



abolition of the Sabbath. But consistency requires this; and we know, that, if such were the object, policy would induce them to commence the work of destruction in the very department, and in the very manner in which it has been introduced.

Mr. Johnson's Report on this law may be resolved into three propositions. 1. Its repeal would decide a religious question, and therefore does not come within the powers of civil government; 2. It would unite Church and State; 3. It is inexpedient to repeal the law, because then the diffusion of intelligence would not be so rapid. I have already shewn that the two first of these positions are not true; and that the other involves the entire abolition of the Sabbath.

There can be no question with any person, who recollects that our government is *republican*, whether it would have suspended public business on the *seventh*, instead of the first day of the week, in case the great mass of the people had been Jews or Sabbatarians. If a small party of Christians choose to live in a Jewish commonwealth, they must submit to the Jewish laws. Should a minority of the people of this country prefer a monarchy to a republic, would that be a valid reason for abolishing all government, and living in a state of anarchy?

I have already shewn that our General and State governments recognize the fact, that this is, in a general sense, a nation of *Christians*, as distinguished from Jews, Mahometans, Pagans, or Nothingarians. The common use of the bible in the administration of oaths, is a distinct recognition of this fact. Had this been a nation of Mahometans, the Koran would undoubtedly have been selected for this purpose. I have proved also, that our civil authorities have always recognized the first day of the week as a day of rest. This was done by the people from the first settlement of the country; and by the State governments before, and at the time the Constitution was formed, from which the Federal government derives its powers. That instrument did not abolish this institution, nor confer any authority on the new government to abolish it by legislation! It was plainly not the intention of its framers to give the Federal government any power to interfere with an institution, which had been long in existence, and was deemed by the great body of their constituents of vast importance. The insertion of such a power in the Constitution, would undoubtedly have ensured its rejection by every State in the Union. Most of the States then existing, had laws enforcing the observance of the Sabbath. This fact affords additional evidence, not only that they held it in high estimation, but that they did not intend to give the new government any control over it. The post-office law, requiring the transaction of business in that department *every day in the week*, does, to a certain extent, abolish the Sabbath. And as the Constitution confers on the General government no such power, the enactment of this law was unconstitutional.

But this is not all. In passing the law in question, there was not merely the exercise of a power not granted in the Constitution.

*That instrument recognizes, in express terms, the Christian Sabbath, as a day of rest from public business.* It allows the President ten days, "SUNDAYS EXCEPTED," to determine whether he will approve or reject a bill passed by Congress. Here we find in the Constitution itself a clear recognition of the fact, that this is a *Christian* nation, likely to elect a *Christian*, and not a Jewish or heathen President, and that *Sunday*, or the first day of the week, is the Sabbath, or day of rest. Whether this provision of the Constitution infringes any right of the Jew or Sabbatarian, it is not my purpose to inquire. I take the Constitution *as it is*; and I find, that in the enactment of the law which we ask Congress to repeal, there was not only the exercise of a power not granted, and which the people did not intend to grant, but a *plain violation of the Constitution itself*. And this is the law which Mr. Johnson says, Congress have not a right to repeal. So it seems they have transcended their powers, and passed a law in violation of the charter under which they acted, which is to bind their successors to the end of time!

It is maintained by some of the friends of the present law, that it does not go to abolish the Sabbath, as a *religious*, but only as a *civil* institution. This is a mistake. The law requires the transaction of *secular* business on that day; and compels all those employed, to violate it as a *religious* institution. Is it not evident, that those who have no Sabbath at all, have no *religious* Sabbath? But our General government found the Sabbath already in existence; and, Mr. Johnson truly says it has no constitutional power to interfere with religion. His own principles, then, require a repeal of the law.

But it is said by others, that although the law does partially abolish the Sabbath, yet it interferes with no man's conscience, because no one is compelled to accept an office in that department, there being always persons enough to fill it who have no scruples of conscience. So if the law required blasphemy or the commission of any other crime, as a qualification for office, the same answer might be given with the same propriety. The business of the post-office requires, perhaps more than any other, the employment of men of integrity and sound moral principle. But these are the men who are most likely to *reverence the Sabbath*, and of course to be excluded from that department by the present law. The law operates therefore as a reward to vice, and a punishment to virtue. It offers a bribe to every friend of the Sabbath, to violate his conscience. The *expediency* of such a law requires something more than strong assertion. The *safety* of the mail, is quite as important to the people, as its rapid conveyance.

The friends of the present law reason on the supposition that its repeal would enforce the observance of the Sabbath. This is not true. It would leave the Sabbath precisely where the Constitution and the General government found it—*with the people*, to be observed or not, according to every one's conviction of duty. To repeal a law enforcing the violation of the Sabbath, is one thing; to enforce the observance of the Sabbath, by law, is another and a very different thing. Mr. Johnson has, in his report, however, confounded them together.



But suppose the Sabbath to be of divine appointment, and that we are bound to observe it as *individuals*; are we under any obligations to observe it in our *national* capacity? Is not religion a *personal*, and not a *national* concern? The present law does not permit *all* the people to observe the Sabbath as *individuals*. It does not permit them *all* to make religion a *personal* concern. No man can, at the same time, sustain two opposite characters. He cannot observe the Sabbath as a Christian, and violate it as an officer of government. If he were cast into hell, as an officer, would not his sufferings be a *personal* concern? I have shewn that we cannot be neutral in our *national capacity*—that our government must throw its example and influence into one scale or the other; and to throw them *against* the Sabbath, is to violate the Constitution, which recognizes its existence—to trample on the rights of the States, which enforce its observance—and to destroy the principles of republicanism, by exercising power in opposition to the will of the majority. When the great mass of the American people shall require the abolition of the Sabbath by law, and shall have so amended the Constitution as to confer this power on the Federal government, it will then be time enough for them to exercise it. When things come to this, we will submit to the majority, and await the judgments of heaven.

But there is a class of good sort of people, many of them Christians, who profess to reverence the Sabbath, as a divine institution, and to regret the existence of the present law, and still are opposed to petitioning Congress, or using any means to obtain its repeal, *because they disapprove of religious combinations*. It is doubtful whether those who offer this objection, have any distinct idea of its import. The objection is not to the *end* to be accomplished; for *that is desired*. It is not to a *combination*; for the signers of any petition, do, in the same sense, form a combination, and the objectors themselves sign other petitions. The objection is simply, that it is a *religious combination*: and if it contains any idea at all, it implies, that if the petitioners were *infidels*, instead of Christians, they would unite with them; for then it would be *no religious combination, and the whole ground of objection would be removed*. But how many centuries do these good people think will elapse before they will have the pleasure of co-operating with *infidels*, in rescuing the Sabbath from desecration and oblivion? Do they not know that all the powers of infidelity throughout our land, are now concentrated and directed *against* the Sabbath? Do they not know that all the hue and cry about *priestcraft*, and a *union of Church and State*, has been got up in order to excite the prejudices and jealousies of this good sort of simple Christians, and thus enlist them under the banners of infidelity, for the purpose of destroying the Sabbath? Infidels of every description lament that *our rulers have given the people a Sabbath*, on which they may be instructed in the principles of Christianity. They well know, that without the Sabbath, the laws of God would be as inefficient, as the laws of our country without an administration. Hence the extraordinary exertions made by them to sustain the law under consideration, as an entering wedge,

which may be driven occasionally, until the power of the Sabbath is destroyed. *Even the champions of State Rights, cast away all their conscientious scruples, and labour with all their might to support the plainest breach of the Constitution ever made by our national legislature!* Now, can any one in his senses believe, that this institution will be saved from complete annihilation by any other means than the faithful exertions of *Christians*, accompanied by the blessings of Him who is Lord of the Sabbath? SPECTATOR.

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EXTRACT FROM THE PREFACE TO "JAY'S LECTURES."

It is certain that these Lectures would not have been completely congenial with the taste of some hearers. *They* would in *any* course of religious discussion have said, "We want more of doctrine and more of Christ." Now we are far from treating these terms *themselves* with contempt or disrespect. We love the doctrines of the gospel: and believe that it is a good thing that the heart be established with grace. We attach importance to evangelical truth; and have no notion of piety without principle, or of good fruit but from a good tree—This is our creed: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Yet, we cannot be ignorant that the complaint we have supposed, is too often the whining and seditious jargon of a party; and the very last party in the world we should ever consult with regard to preaching. These desperate adherents to something not easily fixed and definable in sentiment, but always accompanied with a spirit as well known and invariable in its operation as any of the laws of nature, are, in spiritual things, what some discontented zealots are in political; and as the latter render the cause of rational liberty suspicious and despicable, so the former disserve and disgrace the cause of evangelical religion—they are gospel radicals. They are not always even moral: they are never amiable. They neither pursue, nor think upon the things that are lovely, and of good report. They set at nought all sacred relations, proprieties, and decencies; while many of them abandon family worship, and leave their children without any attempts to bring them into the way everlasting, not knowing but that they may be some of those against whom God "has sworn to have indignation forever," and not daring to go before him, or to be profane enough to take the work out of his hands. Self-willed are they: self-confident; presumptuous; censorious; condemnatory of all that are not initiated into their temper and exclusions. With regard to their ministers, they are not learners, but judges; and often make a man an offender for a word. In hearing, all is fastidiousness. Appetite has given place to lusting. They go to the house of God, not for wholesome food—they want something to elevate and intoxicate. The preacher is nothing, unless he can make them drink and forget their duty, and remember their danger no more. Their religion is entirely an



impersonal thing, any further than as it consists in belief and delusion. They look for all in Christ, not as the only source from which it can be received into us—this is truth: but as the only residence in which it is to remain, while they themselves continue the same. They are complete in him—not as to the all-sufficiency provided in him for their actual and entire recovery; but without their being new creatures. They look after nothing in themselves—and nothing in themselves should be looked for as the ground of their acceptance with God, or as self-derived or self-sustained: but they look after nothing in themselves even as the effect of divine agency and communication—forgetful of the inspired prayer: “Create in me a clean heart, O God, and renew a right spirit within me:” regardless of the assertion, “It is God that worketh in you to will and to do of his good pleasure:” subverting the promise, “Then will I sprinkle clean water upon you, and ye shall be clean; and from all your filthiness and from all your idols will I cleanse you; a new heart also will I give unto you, and a new spirit also will I put within you; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.” Their state is not a condition to be submitted to any process of trial, as those enemies to Christian comfort would have it, who admonish persons to examine themselves whether they are in faith; and to prove their own selves; and to give all diligence to make their calling and election sure. Their peace requires that all this should, without hesitation, be taken for granted; while every thing is to be cried down as unbelief that would dare to lead them to question for an instant their security, or to keep them from being at ease in Zion. The sinner is not only guilty, but diseased; but they are concerned only to remove the sentence of condemnation, while the disorder is left. They absolve, but not heal; they justify, but not renovate. The king’s daughter is all glorious within, while her clothing is of wrought gold; with them the righteousness of Christ is a fine robe to cover a filthy body. All their sin, past, present, and future, is so completely done away, that it were folly to feel anguish on the account of it. Their miscarriages are not theirs; but those of sin that dwelleth in them.—Their imperfections are regretless, because unavoidable: no man can keep alive his own soul.

Now we are willing to concede that all those from whom we occasionally hear complaints, do not go into these lengths; and we are persuaded that were these worthier individuals perfectly informed concerning the men we have very truly but inadequately sketched, they would exclaim, “My soul, come not thou into their secret; and mine honour to their ‘system’ be not thou united.” Yet *they* sometimes murmur, as if in sympathy with them; and borrow their language, unconscious whose technicality it is; and are in danger that their good should be evil spoken of. To be strenuous for evangelical preaching is commendable; but they view the desideratum in too confined an import. They think it, if not improper, yet needless, for a minister to inculcate many things which he *must* feel to be binding upon him. “Oh! (say they) the

grace of God will teach people all this." The grace of God will incline, and enable us to do all this; but it is the bible that teaches. This contains all our religious information; and we only want to be led into all truth. The sacred writers never left these things to be taught by the grace of God, without instruction. They never intrusted them to *inference*. They particularized and enforced them. There is not one of Paul's epistles, a large proportion of which might not have been spared as impertinent, upon this plea: for as surely as the former parts lay the foundation doctrinally, the latter labour to build us up on our most holy faith. But these would restrain a public teacher from the extensiveness of the gospel itself; and oblige him to hold forth Christianity only in the first rudiments, not in the advanced science. They would confide him to a kind of abstract inculcation of a small class of principles; which principles are indeed unspeakably important, yet lose much of their importance itself, by being unaccompanied with certain alliances, and developments, and applications. Yea, they would not willingly allow him to do more than constantly iterate from Sabbath to Sabbath, a few well-known and favoured sentiments, in a manner the most undeviating, and in phraseology the most hackneyed. They prefer a scheme of divinity drawn up by some fallible fellow-creature, to the scripture at large, which, like God's other works, no one can perfectly systematize; but in which, as in nature, we have, instead of mechanism, infinite freshness, and richness, and variety, and irregularity; that is, order beyond our reach. They are sure, if not to oppose, yet not to aid; if not to stigmatize, yet not to countenance and applaud any attempt the preacher shall make to extend the views of his hearers; to improve their understandings; to lead them through the whole land of revelation in the length and breadth thereof; in a word, to do any thing that would follow up the recommendation of the Apostle, "Leaving, therefore, the principles of the doctrine of Christ, let us go on unto perfection."

#### ON FAITH.

Practically speaking, it is probability, in a degree very much lower than that which pleads for the truth of revelation, that supplies the rule of human actions, even where life itself is involved. What else launched the boat of Columbus? He sought a new heaven and a new earth, under much doubt, and discouragement, and danger—the very existence of his object never clearly revealed to him, till it actually rose upon him from the deep, his weary voyage done. Up to that hour, he could only read it in the direction of a current, in the casual floating past of a spar, in the sea-weed, in the land-bird, in the breeze; yet these signs he laid up in his heart, and following them in faith, found the world he longed for: which things are an allegory. Why, then, should a rule, which thus obtains for the present, be abandoned for the future? more especially as the very uncertainty (whatever may be the amount of it) may constitute an essential part of the trial of all, and the most essential part of the trial of many. But, in truth, that uncertainty is very much less than many persons suppose.—*Lond. Quart. Review.*



## ADVANTAGES OF A LITURGY.

In extemporary prayer we may be animated by eloquent appeals, and excited to a high degree of animal feeling by the power of sympathy, while humility, and penitence, and faith have little place in the heart. In these circumstances, many are led to believe that they possess "a praying spirit," when they have a disposition to pray, only under the influence of excitement. On the other hand, the humble Christian may not be able to *adopt as his own*, thoughts and expressions entirely new, or if not new, uncongenial with his own feelings or experience. He will often find it impossible to resist the power of association, and confine himself to the exact train of thought through which the language of the speaker would lead him; new expressions and views falling unexpectedly upon his mind, sends his thoughts away in a moment, and before he is aware, to "the ends of the earth." In a little while he comes to himself; with a severe effort and painful constraint, he again brings himself into the same path with the speaker, again perhaps to be thrown off, by his associations, into the boundless regions of fancy. This he feels is not prayer, and finding it impossible to contend successfully against such disadvantages, he yields in despair, and concludes that he is destitute of a "praying spirit."

We do not say, that every evil will be avoided by the use of a form—the difficulty is to be found in the corrupt and unbelieving heart of man; and until the remedy is applied here, there can be no devotion. No form of prayer, whether liturgical or extemporary, (for the latter, too, is a form of prayer to all but the speaker) can of itself "secure a praying spirit." But where this spirit already exists, and where an individual, to whom it has been given, desires to unite "with one accord" with his brethren, in supplicating blessings upon the Church and the world, we believe that he will have *fewer* difficulties to contend with in the use of a liturgy, than in extemporary prayer. He can meditate previously upon the various objects, towards which the prayers of the great congregation are to be directed—he can pray for them in his closet, and thus invest them with holy associations, which will add new interest to his public devotions. This *may* be done, and we earnestly exhort our readers, if they would secure the full enjoyment of their privileges, to seek always "the preparation of heart, which cometh from God only." We must remember, that "unto him all hearts are open, all desires known," and our *words*, whether precomposed or extemporary, are not the medium through which He learns our desires and our wants. They are needful to ourselves, and if we design our prayers to reach no further than the ear of man, they are *all* that is needful; but if we wish our aspirations to rise to the "Lord God of Sabaoth," they must spring from hearts "cleansed by the inspiration of His Holy Spirit," and rendered acceptable through the intercession of Him, in whose name the prayers of the liturgy are invariably offered, "our Advocate and Mediator, Jesus Christ."—*Philad. Recorder.*

## POETRY.

FOR THE GOSPEL MESSENGER.

## HYMN.

1.  
My God! my God! thine aid impart,  
Subdue my proud, rebellious heart;  
Oh Father! break it, if you will,  
But make me heed thy judgments still.

2.  
I ask not for a life of length;  
I covet not a life of strength;  
Nor do I wish for wealth or pow'r;  
Nor ask to live beyond this hour.

3.  
I pray not for the pomp and glare,  
In which the worldly oft appear;  
No fond ambition to be great,  
Finds one small spot within my heart.

4.  
But oh my gracious God! my King!  
To thy Son's cross my soul I'd bring.  
I wish my love of earth to quell;  
I wish to bid the world farewell!

5.  
My joys and pleasures I would place  
Upon thy precious gifts of grace;  
I'd have no earthly things allure,  
Oh! let me value them no more.

6.  
Let me look on their hopes and cares,  
Glad that I have escap'd their snares;  
And see whole worlds these joys pursue,  
Without one wish to be there too!

7.  
Assist me, Lord! my hours t' employ,  
In works which time cannot destroy;  
In "washing white" this heart of mine,  
To make it fit in Heav'n to shine.

8.  
And oh my God! my Father! Lord!  
Bless unto me thy sacred word;  
And from this fountain of thy love,  
Let me drink "waters" from above.

9.  
On high for me a harp be hung,  
On which Thy praises may be sung.  
Prepare oh God! a crown from Thee,  
To grace me in eternity!

10.  
Tune my tongue—control my voice,  
That I may in thy courts rejoice;  
And while I at Thy footstool bend,  
To Christ and Thee my worship send!

JULIA.

## THE CHURCH CATECHISM VERSIFIED.

(Continued from page 379, Vol. viii.)

Q.—Rehearse, with voice distinct, and solemn air, Those articles which the Christian faith requires,  
That I may thence collect, how just they are,  
And on what grounds thou foundest thy desires.

## THE CREED.

A.—In God the Father, whose Almighty pow'r  
Did heav'n, earth, sea, into existence call,  
I do believe, and ever will adore  
Him, as the governor supreme o'er all:—  
In Jesus Christ, his only son, our Lord,  
Who was conceived by the Holy Ghost,  
And born of Mary, prov'd upon record  
A spotless virgin, I still farther trust.  
The same who suffer'd a most shameful death,  
(Whilst Pontius Pilate Judah's sceptre sway'd)  
And when upon the cross depriv'd of breath,  
Like a mere mortal in the grave was laid.  
Then for our sakes he into Hades went,  
That seat of pain and never ending woes!  
But the third day, he, after that descent,  
From the dark chambers of the dead arose:  
But not till he had over death obtained  
A victory, in ev'ry sense complete;  
And from the fiend, that foul deceiver, gain'd  
Ample amends for the first man's defeat:  
To the third heaven then ascended he,  
Where he does now on God's right hand reside,  
And where he shall, for endless ages, be  
To all the Church a never-erring guide:  
From thence, with glory and great pow'r, he'll come,  
As Judge, both o'er the living and the dead,  
That terribly-important day of doom,  
When they'll be called to his tribunal dread:—  
Another point I do believe, is this,  
(For so I find it in another creed).

That the Holy Ghost, who gives us life and bliss,  
Does from the Father and the Son proceed:—  
I, farther more, beyond all doubt am sure,  
That there's in ev'ry age and realm reserv'd,  
A Church, that keeps the Christian doctrine pure:  
And, therefore, it shall be, thro' Christ, preserv'd.  
And, I believe, that all the saints below  
Shall of the gifts (with those above) partake,  
Which from our blessed Saviour's merits flow;  
Who suffer'd death and sorrow for our sake:—  
The resurrection likewise of the just  
I do believe, with confidence sincere,  
When the last trump shall raise them from the dust,  
And they, above the clouds, shall appear.  
I am convinced with faith, which nought can move,  
That all, who worthily their God adore,  
Shall endless happiness enjoy above,  
When this terrestrial scene shall be no more.

AMEN.

Q.—What didst thou chiefly learn by this belief,  
The sum of which thou hast repeated now?  
Endeavour its contents to show in brief,  
With all the benefits which from it flow.  
A.—First, I believe in God, as I am taught,  
The sire supreme, on whose stupendous plans  
This world was wholly to existence brought,  
And this my frame, with that of ev'ry man.  
Next, I believe in God, the filial pow'r,  
Our gracious Lord, to mercy still inclin'd,  
Who by his blood, in a most happy hour,  
Redemption brought to me, and all mankind.  
Thirdly, in God the Holy Ghost I trust,  
Who from all kind of sin does make me clean,  
And sanctifies, along with me, the just;  
All the true, faithful, sons of God, I mean.

(To be continued.)



**RELIGIOUS INTELLIGENCE.**

*Protestant Episcopal Juvenile Missionary Society.*—Its anniversary was celebrated at St. Stephen's Chapel in the afternoon of Nov. 10. After divine service, and an address to parents, and the young, the reports of the Board of Managers, and of the Treasurer were read. It appears that this Society has aided the "Ladies' Missionary Society" in sustaining the services at St. Stephen's Chapel, to the amount of \$100 during the current year.

*Bishop Bowen.*—It will be information to our distant readers, and gratifying to them, as it is to us all, to know that our diocesan has, through a kind providence, been permitted to return to us with improved health. He arrived, after a passage of two months, from Liverpool, on the 10th of December.

*Confirmation.*—This apostolic rite was administered by Bishop Bowen, in St. Michael's Church, Charleston, on the 16th December. The number confirmed, belonging to the four city-congregations, was 53.

*A Sunday School Building.*—This great convenience has been recently obtained, by purchase, for the Sunday School Society of St. Philip's Church. It is situated to the east of that Church, on Philadelphia-street. The house, of four stories, contains eight rooms, and (with some alterations, which must be postponed until the liberality of the friends of the cause shall furnish the means) will afford ample accommodation, not only for the schools and the library, but for kindred purposes of religion, and charity, and education.

*North-Carolina.*—The Right Rev. Bishop has just concluded his first visitation to St. James' Church, Wilmington, having administered confirmation to 29 persons, and admitted to the holy order of deacons, Thomas F. Davis, jun. Divine service was continued during several successive days, and crowded and attentive auditories gave evidence of the acceptableness of the bishop's ministrations, and offered an earnest of great good, as resulting from his connexion with the diocese.—*Cape Fear Recorder.*

*St. Augustine.*—An invalid (not of the Episcopal Church) who passed the last winter in this town has promised \$25 to procure a bell, and the expense of transporting it, for the newly erected Episcopal Church, provided \$200 can be raised for the same object.

*Mission to Greece.*—The communication from which we make the following extracts, was read by Mr. J. C. Richmond of New-

York, at a stated meeting of the Executive Committee of the Domestic and Foreign Missionary Society.

"During an absence of more than three years from my native land, I have not neglected, in most of the countries I have visited, to examine whether the character of the inhabitants, their religion and government were such, as to open a way for the advancement of the Saviour's kingdom. Could Americans do any thing here? has been my constant inquiry. In general, it was met with a cold reply. I have found religion so dead, especially in Roman Catholic countries, and most so well satisfied they were already Christians, and already sufficiently improved, that little reason to hope for further progress could be cherished. But from the moment I set my foot in Greece (though I visited that classic land only as a traveller) till I left it, five months afterwards, these observations were daily pressed on my attention, that *the Greeks are peculiarly an improvable people; that they learn with astonishing readiness; that they seem to hunger and thirst after knowledge; that they have none of that national pride which prevents their receiving what is good in itself, whencesoever it may come; that they love and respect all that is American;* and it seems the finger of Providence points to our country as the source of improvement to this interesting portion of the old world. Above all, it is a solemn question, whether America shall have the glorious privilege of teaching them the religion of Christ, or whether France and Italy, as they are now doing, shall sow the seeds of infidelity and licentiousness. The soil is fertile, but it will soon be overrun with tares, unless the good wheat be sown, and quickly. With regard to Greece, the present moment is emphatically *the seed-time*—the ground is prepared, we have but to cast in the seed, and wait for the blessing of God." \* \* \*

"Before leaving Athens, the Rev. Messrs. Robertson and Hill had commenced a school which contains between twenty and thirty children, and was daily increasing. I had the happiness of recommending to their attention the enlightened young Greek, Benthylas, with whom the original plan for the college was conceived. He will assist them by translating and otherwise, till an opening be made better suited to his remarkable talents and acquirements. In him the mission will have a powerful friend, for I have seldom seen a man who could so quietly, but surely, sway the minds of all who approached him, and his true patriotism and good sense induce him to look with the most favourable eye on all attempts to educate, and, therefore, christianize his too often superstitious countrymen. His character stands high among the Greeks, and as an instructor in the ancient language, I have never known his equal." \* \* \*

"Many a Greek is ready to exclaim, 'we agree,' when he hears that the Protestant Episcopal Church, like that of which he is a member, acknowledges the authority of bishops. This is a powerful means, which God has put into the hands of Episcopalians, for the improvement of this unfortunate country, and for the use, or abuse of which they are undoubtedly responsible to Him."



*Supply of Clergymen from Great-Britain.*—The Rev. Mr. Richmond, in a letter recently published in 'The Churchman,' states, that in consequence of inquiries instituted by him, when in England, several candidates for orders, and a few clergymen, have signified a desire to settle in this country, provided sufficient encouragement is held out. We trust that the encouragement will be afforded; that our bishops will signify a willingness to welcome, and ordain (of course, all the requisitions of our Canons being complied with) all such candidates as bring adequate testimonials, and that the congregations who have been in vain, and anxiously seeking for pastors, will, through the ecclesiastical authority, extend invitations to such clergymen as can furnish all necessary documents of character, ability, etc. We are surprised that there can be two opinions on the subject, but one of our most respectable periodicals seems as much alarmed at the hint of bringing in to our assistance, in this time of pressing need (and yet it refers to this need in no measured terms) as if some great religious evil were impending. It is admitted that a preference is due to native clergymen, but if the vacant Churches wait until *they* can be educated, how many souls, in all human probability, will pass to their account unenlightened, and unblessed with pastoral exhortations, and divine ordinances! But a late published statement has shewn that the deficiency is constantly increasing, that is, the ratio of clergymen does not increase in proportion to the demand, which death, and the forming of new congregations create. Many of the flocks, looking to our Theological Seminaries for relief, must inevitably be disappointed. The real question then, is—Shall such congregations have ministers from our sister Church, or have none? If there are none now living, it is but a few years since some of our most respectable clergymen, and, indeed, of our bishops, was of that class whose ministrations have been recently objected to. But let us, for a moment, examine these unlooked for objections. First, we are told, unfit clergymen alone would come. The reply is obvious: they will not be received. It was never intended to encourage, and certainly not to "institute" any other than clergymen apt and meet to exercise their office.

The second objection is, "the difference of sentiments, manners, and feelings, by which the two countries are respectively characterized." This particular is a just ground for the preference of native clergy, but certainly not for excluding all others, since facts show (as we have already remarked) that clergymen born and educated in England have very usefully exercised the ministry among us. This objection is in its very nature temporary; for who does not know that the sentiments and manners of every man (and the clergy are no exceptions to the remark) after no very long time, become conformed to those of the persons among whom they reside. We fear the attractions of our country are not sufficient to allure from Great-Britain such clergymen as we need—as, indeed, would be a blessing to us. But if the existing political commotions, or the exorbitant taxes, or the enlarged field of usefulness here open, or

any other good motive can induce worthy clergymen to emigrate hither, we trust no obstacle, not even a whisper, will be thrown in their way. We, at least, will bid them "God speed." We fully respond to Mr. Richmond's invitation—"Come over and help us."

### NEW PUBLICATIONS.

*A Sermon: preached in the Chapel of the General Theological Seminary of the Protestant Episcopal Church in the United States on occasion of the Matriculation of the newly admitted Students of that Seminary, on the twenty third Sunday after Trinity, Nov. 6, 1831 By Benjamin T. Onderdonk, D. D. Bishop of the Diocese of New York, and Professor of the Nature, Ministry, and Polity of the Church, in said Seminary.*—This is indeed a very sensible, seasonable, and interesting Sermon. We entirely concur in the opinion of the students who asked for its publication, that "the truths it enforces" ought to be "extensively circulated," and that "it is admirably adapted to their own situation as candidates for the sacred office." The text is 1 Tim. iii. 10. and the author first recommends personal piety. The following extract will be acceptable:—

"The ungodly minister is perpetually taking the name of the Lord his God in vain; perpetually polluting holy things, and loading his guilty soul with the constantly increasing weight of continued sacrilege. O! let men first be well proved, before they are suffered to have access to that office, the obligations, responsibilities, and duties of which, will tenfold aggravate the guilt of failure in the principles of that piety which turns to God, and cheerfully, constantly, unreservedly, devotes to him, all the heart, all the soul, and all the strength; which renounces every interfering attachment, sacrifices every inconsistent pursuit, enjoyment, or affection, and finds the highest pleasure, and the most grateful employment, in the ways of God's laws, and in the works of his commandments. And look ye well to it, beloved young friends, whom I share the responsibility, and I may add, the real pleasure, of directing in meet preparation for the holy office—look ye well to it, that you have that which no man can see, but which is plain and open to him who will judge you, and will be made a ground of his just and holy judgment—that change of heart, that renovation of the affections, dispositions, and tempers, that influence of true and living faith, whence only can flow the practical piety, which, appearing in the life and conduct, is to be *our* mean of proving your fitness for the ministry,—that thus the Lord God is sanctified in your hearts, and the spirit of Christ dwelleth in you, and beareth witness with your spirit that you are the sons of God, not only by outward adoption into his Church, but also and especially, by sincere, affectionate, and unreserved devotion of yourselves, your souls and bodies, all that you are, and all that you have, to his love and service."

"For your attainment of that essential grade of meetness which consists in the living faith, and practical piety of the gospel, the best means are here afforded. The worship and instructions of this Chapel, the holy communion extended to you from that altar, the interesting and edifying reflected influence of that doubly-blessing charity which opens to those children of the poor the invaluable treasures of Sunday school instruction; the daily, family offering of the morning and evening sacrifice to which you are called; the sacred, quiet retirement to which these walls invite for devout reading, prayer, meditation, and self-scrutiny; and the written, practical illustrations to which you are called of your views of gospel faith, and experimental piety, are ample means of growth in grace, and of attaining to full proof of spiritual preparation for the ministry."

The following remarks are as wise as they are now peculiarly appropriate:—

"It may safely be asserted, that deeply-rooted personal piety, that which thoroughly influences the character and life, can be expected only as the result of much meditation, much calm, undisturbed, and quiet thought, much retired devotion, and much anxious study. The delusion to which I just referred consists in substituting for such duties, an almost endless round of public or other social exercises and employments, leaving little leisure, and less mental vigour, to be given to that private preparation of the heart, and culture of the seed of divine grace, whence its richest and most wholesome fruits may be expected. Under this delusion, now extensively prevalent, a more imposing show of the form of godliness, and more of animal excitement, wearing the appearance of its power, may characterize



our age; but it is a grave question, whether deep and effective piety, that which, controlling and sanctifying the affections, dispositions, and tempers, makes practically good Christians, faithful to their God, and true to the responsibilities and obligations of their various social ties, has really increased among us; and whether it can be expected to do so, as long as religion, deprived of the strengthening influence of due devotion to private exercises of piety, is supported rather by the superficial excitement of incessant contact with the world, and incessant trial of new schemes of spiritual emulation. Personal religion is more a matter between a man's conscience and his God, and less the concern of others, and less connected with credit and appearance in the world, than seems now to be generally imagined. And I hazard nothing by saying, that let the established means of grace in the worship, ordinances, and instructions of the Church, family devotion, and private reading, meditation and prayer, receive due, and duly serious and devout attention; and let pastoral counsel be sought in an humble and docile frame of mind, and private, religious intercourse, as circumstances admit, be maintained with pious members of the Church; and the Christian will need no further aids to growth in holiness and virtue; the continual dew of God's blessing will be poured upon him, the life giving principle of gospel faith will be strengthened in him, a well-regulated zeal will impart a warm and active interest in all means within his power and proper province, for promoting the glory of God, and the spiritual and eternal good of others, and his own growth in all the graces and virtues of the gospel, and their blessed influence in practical religion and morality, will evince his fidelity in that working out of his own salvation for which the Spirit confers ability, and which, for the merits of the great atonement, will be accepted and blessed."

Having adverted to the importance of a full course of study as a discipline of the mind, and as laying the foundation of knowledge, our author notices some other advantages. He "has known very respectable young men who have found their affections not sufficiently enlisted in favour of the ministry to render tolerable the long and laborious preparation required by our Seminary, and have therefore candidly and honourably relinquished a design, once honestly formed, of entering it. The probability is, that a short, easy, and convenient course of study might have been prosecuted by them, without this seasonable discovery, and the ministry been then entered in the same ignorance of the appalling truth.

"Another class of young men (and it is not a small one) with regard to whom the trial of a long course of preparation is of great importance, is composed of those whose religious views and sensibilities have undergone a great and sudden change. If there is sufficient evidence of the reality and genuineness of the change, let it be a subject of gratitude for the grace of God, and let no proper means be neglected which, by his blessing, may foster its holy influences, and secure their ultimate, full, and permanent, practical efficacy. But be not hasty to introduce such into the ministry. Treat kindly their desires to that end. Encourage them, if they appear to possess the proper, natural qualifications. But put them upon long trial, and ample preparation, lest it be discovered, too late, that their spiritual fitness has been but transient, and the insufficiency of their conversion bring disgrace on the holy office, which might have been avoided by reasonable delay in putting them into it; or lest their ministry but entail upon the Church the wretched effects of zeal not according to knowledge."

*Sermon on Confirmation: By William Meade, D. D. Assistant Bishop of the Diocese of Virginia.*—In a former number we made some extracts from this interesting discourse. The following we now offer to the particular attention of those who have recently been confirmed, and of those who declined being so.

"Blessed be God, there are some happy parents here; for their children, with pious hearts we trust, are about to honour them in the way, above all others, in which they desire to be honoured. Happy parents, happy children, happy ministers! Angels perhaps are hovering over this scene. Perhaps the spirit of some parent, who went to the grave sorrowing over an unpromising child, and fearing never to see it in the abodes of peace, is permitted to come down and witness the efficacy of prayer long since offered, and the power of grace long delayed, over that child "who was lost but is found," and now is ready to kneel and be numbered with the blest. Would that all parents present were thus happy, and all their children thus blest. And why, O ye children, will ye not thus bless, and be

blest? Are you afraid of religion? Think you that God is not able to make you ten thousand times happier than the world can? Oh come and taste, and see how gracious the Lord is, and how pleasant and peaceful are all the ways and paths of true religion. Give yourselves this day unto God, and choose him as your everlasting portion. But alas! I know too well that many of you will not do this. God is not in all your thoughts. You are going further and further from him every day. You are tearing yourself away from his Church. You are severing every bond which once bound you to it. You are trampling under foot that holy instrument by which fond parents once gave you to the Lord. You are wiping the sacred cross from your brow, as if it were dishonour to you. You are turning your backs upon the blessed Redeemer, and rushing headlong into the world. Oh wretched youth, what are you doing, whither are you going? What can you expect but judgments and calamities in the course you are pursuing. What if the Church of God were to deal with you in the severity of her holy discipline? Would she not, as wise and good men have counselled, proceed to pass sentence upon those who, nurtured in her bosom, and fed on her bounty, have made themselves outlaws, renouncing her authority, and abusing her goodness? Would she not, by some solemn forms declare you excommunicated from her bosom, and warn her yet hopeful young one, to beware the companionship of those who have impiously broken the covenant of their fathers? But she would not be unkind, or even seem to be so; she is still a mother even to her unworthy children. She would not drive them from her bosom, but would rather draw them to it by the cords of love. She would this day, by me, her unworthy minister, say to those of you, who are even now renouncing her authority, and fleeing away from her maternal arms, that wherever you may wander through this world of sin, you will find no home, no shelter like the bosom of a mother, no friend like that Saviour to whom she would wed your soul. She beseeches you to return, and declares that her arms are ever open to receive you. And will you renounce, even for a time, such a mother? Will you this day cut yourself off from her communion, and choose this wretched world for your portion? Then go: but remember, no blessing from heaven above, or earth beneath, can go with you.

"But have I nothing to say to those more advanced in life; those who are permitting year after year to pass away, and yet their vows are unrenewed? Is this rite only for the young, at that interesting period when first they come to years of discretion, and if they choose then to neglect it, must we never more remind them of their duty, or upbraid them with their neglect? No, my brethren, at the occurrence of every such occasion, we must warn them of their accumulated guilt and increased danger. We must still speak to them of their dishonoured parents and sponsors; of the pledge that lies unredeemed; of the covenant that is broken; and urge them, however long the duty has been delayed, to confirm the holy contract made with heaven in their behalf. And should God in mercy spare them; should his saving grace arrest them in their sin, and overcome their rebellious hearts, at whatever time, no matter how late such a blessed work be done, this rite is for them, and well does it so suit them; for long as it may have been since they reached the years of discretion, they have but just come to the right use of it, they have just begun to live, they are mere babes in Christ, and must enter the kingdom of heavenlike little children. They must come with humble and penitent hearts, lamenting their misspent time, and praying God to accept the poor remainder, for their Redeemer's sake."

*The Missionary Spirit: introductory to the Course of Monthly Lectures established by the Bishop and the Clergy of Boston and the vicinity, to be denominated the Episcopal Missionary Lecture; delivered in Christ Church, Boston, on the evening of Advent Sunday, Nov. 27, 1831. By George W. Doane, A. M.*—These lectures are to be followed by a collection, and the proceeds of this, as well as of the sale of the present publication, are to be devoted to the general purposes of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." Fourteen of the clergy have agreed to act as lecturers. The excellent design is well commended in this first lecture.

"Founded in Christian love, having for its motive the love of souls and of Christ who died for them, having for its object the extension to all lands, and to every living man, of the gospel which he came to preach, and the Church which he so loved that he purchased it with his own blood—may its duration be correspondent



with that true charity which *never faileth*! May the assembling of ourselves together for this benevolent and blessed purpose, and of those who shall come after us, long years and ages hence, never be forsaken! So long as a nation shall remain in darkness, a feeble parish faint for lack of aid, a soul for whom Christ died remain unconscious of the cleansing unction of his blood, may the voice of this lecture still be heard, nor cease, but amid the choral hallelujahs of a world reclaimed to righteousness."

"It is to be a *lecture*, in its character—inasmuch as, departing from the requisitions of proper pulpit discourses, liberty is reserved to offer, as the occasion may require, or the inclination of the lecturer may suggest, either a regular sermon, details of missionary intelligence, views of the history, or what may be properly called the philosophy of missions, the biography of missionaries, or whatever may tend to illustrate the past, or to promote the future results of the missionary enterprise—the object being to present, in a series of lectures, whatever can illustrate the nature, exhibit the importance, or enforce the obligation upon all who profess and call themselves Christians, of Christian Missions."

Our author considers three questions:—"What is the missionary spirit?—Why should it be cherished by us?—What fitness has the plan proposed to promote that object?" Under the second head we have this impressive expostulation:—

"There is no enterprise of secular interest given up for want of means, or want of men. No military plan so desperate that strong hearts do not dare and strong hands do it. No sickly spot between the tropics that commerce does not visit. No wall of thick-ribbed ice about the pole, that can abate the ardent spirit of discovery. And is there nothing that can compete with these strong motives in the love of souls, the call of God, the rewards of heaven? And if there is, why is its force not felt, why is its influence not shewn?"

In illustration of the success of missions, and, indeed, of preaching generally, being dependant on enforcing the doctrine of Christ crucified, the lecturer very appositely introduces two anecdotes. We have room only for the following:—

"The scene of the experiment, (I quote the *Memoirs of John Urquhart*, by William Orme) was the inhospitable region of Greenland; and the moral and intellectual condition of the inhabitants was even more barren and dreary than the scenery with which they were surrounded. Here the only plausible system of instruction seemed to be, to attempt to teach the savages those truths which are of a preliminary nature. Accordingly, the missionaries set to work most assiduously, in telling the Greenlanders of the being and character of a God, and of the requirements of his law. However plausible this mode of instruction may appear, it was patiently continued in for *seven years*, without producing even the smallest effect on those hearts which ignorance and stupidity had rendered almost inaccessible. The first conversion (as far as man was concerned) may be said to have been accidental. Some Southlanders happened to visit the brethren, as one of them was writing a translation of the gospels. They were curious to know what was in the book: and on hearing read the history of Christ's agony in the garden, one of the savages earnestly exclaimed, 'How was that? Tell me it once more; for I would fain be saved.' Sometime after this remarkable conversion, the brethren entirely changed their method of instruction. 'They now directed the attention of the savages, in the first instance, to Christ Jesus, to his incarnation, to his life, and especially to his sufferings.' This was the beginning of a new era in the history of the evangelization of Greenland. Conversion followed conversion, till the missionaries could number *hundreds* to whom the message of God had come, not in word only, but also in power."

#### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Librarian reports the following valuable addition to the Library, by a late purchase made by order of the Board of Trustees.

Aristotelis Opera, curâ Casauboni, 2 vols. fol. Aureliæ Allobrogum, 1605: Belarmini Disputationes Theologicæ, 4 vols. fol. Paris, 1608: Bishop Andrewe's Sermons, fol. Lond. 1635: Beveregii Pandectæ, 2 vols. fol. Oxon 1672: Pococke's Theological Works, 2 vols. fol. Lond. 1740: Suiceri Thesaurus Antiquitatum Patrum Græcum, 2 vols. fol. Amstelod. 1728: Walker's Sufferings of the Clergy, fol. Lond. 1714: Wood's Athenæ Oxonienses, 2 vols. fol. Lond. 1721: Bowers' His-

tory of the Popes, 7 vols. 4to. Lond. 1749: Schætgenii Horæ Hebraicæ 2 vols. 4to. Dresd. & Lipsiæ, 1753: Bentley's Remarks on Freethinking, or Phileleutherus Lipsiensis, 8vo. Cambr. 1743: Best's Sermons on the Amusements of the Stage, 8vo. Sheffield. 1831: Blunt on the Authenticity of the Gospels, 8vo. Lond. 1831: Blunt on the Authenticity of the Five Books of Moses, 8vo. Lond. 1830: Bevan's Viadication of the first two chapters of Matthew and Luke, 8vo. Lond. 1822: Clissold's Prayers of Eminent Divines of the Church of England, 8vo. Lond. 1825: Grabe Spicilegium Patrum, 2 vols. 8vo. Oxon. 1695: Griesbachii Symbolæ Criticæ, 2 vols. 8vo. Halle, 1785: Hey's Divinity Lectures, 4 vols. 8vo. Cambr. 1796: Grier's History of General Councils, 8vo. Dublin, 1828: Jones on the Canon of Scripture, 3 vols. 8vo. Oxford, 1827: Jortin on the Truth of the Christian Religion, 8vo. Lond. 1752: Bishop Kaye's Ecclesiastical History illustrated, from Tertullian, 8vo. Cambr. 1829: the same, from Justin Martyr, 8vo. Cambr. 1829: Life of Archbishop Sharpe, 2 vols. 8vo. Lond. 1825: Lewis History of Translations of the Bible, 8vo. Lond. 1818: Lancaster's Bampton Lectures, 8vo. Oxford, 1831: Maurice on the Oriental Trinities, 8vo. Lond. 1801: Marsh's (Bp.) Authenticity of the Five Books of Moses (pamphlet) Lond. 1806: Rose's State of Protestantism in Germany, 8vo.: Rose's Letter to the Bishop of London, 8vo. Lond. 1829: Schlensneri Lexicon Veteris Testamenti, 3 vols. 8vo. Glasgow, 1822: Sharpe's Account of William of Malmesbury, 4to. Lond. 1815: Strype's Life of Archbishop Parker, 8vo. Lond. 1825: Shuttleworth on the Epistles, 8vo. Oxford, 1831: Sumners' Records of the Creation, 2 vols. 8vo. Lond. 1825: Archbishop Wake on the Church Catechism, 8vo. Lond. 1827: Woodhouse on the Apoclaypse, 8vo. Lond. 1828: Wordsworth's Ecclesiastical Biography 6vol. 8vo. Lond. 1818.

Also, the following donations:—

*By the Rev Dr Dalcho*.—Sketches of the Elements of Natural Philosophy. By J. L. E. W. Shecut. 8vo. Charleston, 1826: The Christian Miscellaneous Port Folio. By Rodolphus Dickenson. 12mo. Philad. 1823.

*By the Rev. Paul Trapier*.—Moshemii Dissertationes ad Historiam Ecclesiasticam Pertinentes, 2 vols. 12mo. Altonaviæ et Flensburgi, 1743.

### EPISCOPAL ACTS.

#### ORDINATIONS.

*By the Right Rev. Dr. White, Bishop of Pennsylvania*.—On Sunday Oct. 9, 1831, in St. James' Church, Philadelphia, the Rev Henry J. Morton, and the Rev Lyman N. Freeman, Deacons, were admitted to the Holy Order of Priests.

*By the Right Rev. Dr. Brownell, Bishop of Connecticut*.—On Thursday, Nov. 18, 1831, in St. John's Church, Bridgeport, Mr. David G. Tomlinson; and on Sunday, Nov. 27, in Christ Church, Hartford, Mr. Allen C. Morgan, were admitted to the Holy Order of Deacons.

*By the Right Rev. Dr. Stone, Bishop of Maryland*.—On Sunday, Nov. 30, 1831, in St. Michael's Church, Talbot County, the Rev. Robert W. Goldsborough, Deacon, was admitted to the Holy Order of Priests.

#### CONSECRATIONS.

The following new Churches have been consecrated to the Christian worship of Almighty God:

*By the Right Rev. Dr. Brownell, Bishop of Connecticut*.—St. Stephen's Church, Bridgefield, Nov. 12, 1831

*By the Right Rev. Dr. B. T. Onderdonk, Bishop of New-York*.—The Mission Church of the Holy Evangelists, a free Church in the city of New-York, Nov. 19, 1831.

### CALENDAR FOR JANUARY.

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|---------------------------------------|---------------------------------------|
| 1. Circumcision.                      | 22. Third Sunday after the Epiphany.  |
| 6. Epiphany.                          | 25. Conversion of St. Paul.           |
| 8. First Sunday after the Epiphany.   | 29. Fourth Sunday after the Epiphany. |
| 15. Second Sunday after the Epiphany. |                                       |